

1 **LITTLE TRAVERSE BAY BANDS OF ODAWA INDIANS TRIBAL COUNCIL**  
2 **FEBRUARY 11, 2012 PUBLIC HEARING REGARDING PROPOSED LEGISLATION:**  
3

4 **GIJIGOWI ANISHINAABEMOWIN LANGUAGE AND CULTURAL DEPARTMENT**  
5 **GIJIGOWI ANISHINAABEMOWIN LANGUAGE DEPARTMENT**  
6 **EDUCATION DEPARTMENT**  
7  
8

9 **10:06:23 MEL KIOGIMA:** Presiding on behalf of Tribal Secretary Gasco Bentley.  
10  
11  
12

13 **10:10:25 ROSE SMALLEY:** My name is Rose Smalley Tribal Elder # 4033 and I am  
14 in favor of separating this department into three or possibly two departments. If this  
15 department is divided I would hope the Executive would adhere to the Fair Employment  
16 Statute during restructuring. That regulations developed by the Executive would be sent  
17 to Tribal Council for approval and that all employees of the department would be  
18 culturally proficient per the Statute. I would hope things would be done in a legal manner  
19 this time around. I believe the language department should have a native Director and  
20 one who is fluent in our Odawa language and dialect. We must do everything we can to  
21 preserve our language. Without our language we are nothing. The Archives Department  
22 Director should also be native and have first hand knowledge of our culture and  
23 traditions. You cannot learn this from books. The Director should have grown up  
24 learning these teachings from our Elders. If the Director does not possess this knowledge  
25 how can he or she teach this to others especially to non-natives? Finally the Education  
26 Department needs to be returned to what it once was. Services need to be restored and  
27 administered properly. When it comes time to hire the employees of departments I  
28 suggest that the Executive include two (2) Elders on this Community. Interview  
29 Community to give their input which would be quite valuable. It is vitally important we  
30 select the right employees for the Departments because of the importance of the work that  
31 they will be doing. Separating these departments would allow us to heal and move  
32 forward as a Tribe once again. Thank you.  
33

34 **10:12:48 AMANDA SWISS:** My name is Amanda Swiss LTBB. I work for Gijigowi  
35 Bipskaabiimi Department as the Higher Education Specialist. And I'm just going to read  
36 this. I'm speaking today in hopes that you will take into consideration all of the good  
37 things that the Gijigowi Bipskaabiimi Department had accomplished since its formation.  
38 I cannot say what my job was like prior to GIJIGOWI BIPSKABIIMID's formation  
39 because I was hired right before the department merge. But I can say that currently in our  
40 department there's harmony. Currently everyone does their own job and most everyone is  
41 more than happy to jump in and assist in other areas as needed. If GIJIGOWI  
42 BIPSKABIIMID we're to be ripped apart this would no longer be the case because we  
43 would no longer be at liberty to work together for the community on good. And there is  
44 community on good that this department does. Prior to GIJIGOWI BIPSKABIIMID Eric  
45 Hemingway alone cared for our Tribal burial grounds. Since the merge on many

1 different occasions, Margaret Gasco, myself and Meredith Henry have all been out  
2 attending to them. Something that will not happen and has not happened previously.

3  
4 Since GIJIGOWI BIPSKABIIMID Educating our children, community unity and the  
5 greater community unity has been one of our most important goals and we have all  
6 worked together towards this goal. If GIJIGOWI BIPSKABIIMID is torn apart where  
7 does this important goal fall to? Would we be able to do cultural outreach in our area and  
8 throughout the state or would it completely fall away. Would our cultural team and our  
9 Archives Department be able to work together, to create dioramas to take into schools for  
10 Education? As a team we can pool our resources and work together. Apart we can only  
11 rely on ourselves which benefit's no one. The sum of GIJIGOWI BIPSKABIIMID is  
12 much greater of Its parts and I think that tearing us apart is in the best interest of no one.  
13 In closing I would ask that you consider my words and the proof of all that we have  
14 accomplished which I think that you guys received something from our department  
15 showing where we we're and where we are now. And that you would... I would also ask  
16 to know specifically...I don't know if I can ask this but what the reasons are that this  
17 would benefit the community unity more to have our departments split back up. And I  
18 would ask that the specific problems that Council feels facilitate this that the problems  
19 would be dealt with if there are any rather than using legislation, use community  
20 unification to fix the problems. Thank you.

21  
22 **10:13:00 BEA LAW** (Did not give testimony at this time, but rather questioned the  
23 Rules for the Hearing)

24  
25 **10:21:28 RENEE DILLARD:** Aanii Wasson Ndizhnikazh nimkii dodem. I'm kind of  
26 sitting not wanting me to come up before my elders but I think it's my clan that pushes  
27 me forward, thunder clan and I don't think I'm gunna say anything a whole lot different  
28 than what this Council has heard before out of me but I'll just make it part of the  
29 permanent record I guess since it's being recorded. Is I'm a language learner I've been  
30 seeking to learn our language for more than twenty years. I've sat in all kinds of different  
31 kinds of classrooms and I've bought all the tapes. And I've done you know listen and  
32 recite and listen and recite. I even learned how to spell it for a little while. And then that  
33 became controversial. Our language learners that have been seeking to learn the  
34 language I'm the first generation that's not fluent in my family. I'm not fluent but my  
35 parents we're. My father was, my grandmother was, and so for whatever reason that  
36 language fell to the wayside and they thought doing a good thing. By changing our last  
37 name from Wahsequom to Peters, you know so we could get a job. Now all of those  
38 changes that happened and now we see that you know the revitalization or the bringing  
39 back of our language into our daily lives is being brought forward. But we saw a lot of  
40 changes in the way we we're learning the language so many different you know avenues  
41 of trying to learn how to become a fluent speaker and I've been on that journey. I  
42 couldn't count up the years; I know it's more than twenty years. I've been on this  
43 journey. And I finally feel like I'm getting so close to it. When I came back home when  
44 I came back here um it was really nice to come back to my community unity. Cause  
45 everybody kinda scoowched over and made the circle bigger and I've really felt  
46 welcomed back home. But one of the first things I did find the women for the women's

1 gatherings and find the language . And seek out those classes right away. And then I  
2 didn't even know for the first year and a half or something I was just showing up in the  
3 class, sitting there in the class and hoping I didn't get kicked out you know cause I didn't  
4 sign anything I didn't know it was a regular class. I thought it was just people coming  
5 together to learn I didn't understand what all of the possibilities with that. But on this,  
6 this journey I have since found out that language Anishinaabemowin immersion is the  
7 best way for me to learn. I need to be hearing it, and comprehending it without being  
8 rescued by English. I've already done that for years being rescued by English while I'm  
9 learning the language . And so for me to make that final step into fluency I need that  
10 immersion. So that I'm thinking using our language and that's a whole nother process  
11 and that's since merge of the departments is not available to me. I'm in immersion  
12 classes through the Bay Mills Community unity College. Thank goodness that satellite  
13 site has been received here and that other than that I don't really have an opportunity to  
14 do that. And I believe at least this is what I was to understand from coming to Council  
15 previously is that the original intention wasn't to diminish services the original intention  
16 was to enhance it. And um I'm telling as a Tribal Citizen and languageseeker it's not  
17 been enhanced for me. And so it's diminished our Monday, Wednesday classes aren't  
18 there, and you know I suppose it goes on and on. And to speak about departments  
19 separating I would think our Tribe's goal is to always collaborate between departments.  
20 You know if language was to once again become a separate department they would be  
21 able to collaborate. Just because it's a separate a single department doesn't mean it  
22 wouldn't collaborate with mskii gamik and help them along the way or with any of the  
23 other departments. Just because it's a separate department we would always want to  
24 encourage our departments to work together in ways. So all it would to me would  
25 enhance that department to give it the energy and the priority that is deserves. Our  
26 language needs that attention it needs the attention from our Tribal Citizens of every  
27 generations in order for it to become part of our everyday life. And so I speak about it  
28 with a lot of passion and I know that there's an administrative issue and probably I told  
29 you personally of my own personal you know issues about the individuals and in the  
30 departments. That can all be handled but the priority in my life and becoming a priority  
31 with my grandchildren is the language and to be able to speak that language fluently. To  
32 create yet another generation where I'm idealistic enough to hope that we won't need  
33 such a department I don't think I'm gonna' see it in my life time. But perhaps for my  
34 grandchildren's grandchildren that will be once again carrying on this kind of meeting  
35 using our language. I know it's possible, I've been to community unities where that's  
36 how they run their departments and their Councils by speaking in the language ,  
37 answering the phone in the language carrying on their meetings using our sacred  
38 language . What a beautiful and wonderful thing to dream for. And we deserve that here  
39 as well. Nahow Miigwch.

40  
41 **10:29:06 ARLENE NAGANASHE:** Arlene Naganashe, Little Traverse Bay Bands  
42 member. I came today because of a ...I don't got to public hearings either. But I came  
43 today because this question or was it very important to me. I didn't' know what the  
44 problem was either I just heard maybe some rumors that was some discord happening.  
45 And I don't know what the issues are so that's why I came is to learn. And say what is  
46 the problem and I think each area you know from I guess my traditional background is

1 very important to our survival as Indian people. And so part of me thinks well is this  
2 happening because you know it is so important and makes us stronger as a tribe. Each  
3 one of these areas. And so that discords maybe coming from you know our spiritual  
4 aspect that you know what we always have to consider. Is this happening because that  
5 force whatever you call it. It's saying oh you guys are getting too strong here. You know  
6 we need to keep you down and keep fighting you among each other. Because you know  
7 we would be too strong if this happened. This has been you know happening to us for  
8 many, many years and yet we've been able to survive and keep ourselves together as a  
9 community unity. And from my perspective I see that community unity growing and  
10 getting stronger. And so I see people here so here from each of those departments. And I  
11 wondering that is it do we not hear from them because they are employees. Does that  
12 perhaps present some type of maybe fear of retribution if they should speak as to the  
13 issue? And I thought public hearing is basically to say what is the problem so that you as  
14 the decision makers can make a good decision for our community unity. Actually that's  
15 why I'm here because I feel that this is important. You know my elders told me each on  
16 of these areas is important. And so I'd personally like to learn you know what is the  
17 issue. Maybe what can I do to help because that's part of my keep job as being part of  
18 Little Traverse Bay Bands. It's a use of our way of I have to keep our community unity  
19 strong. My husband said last night he had to go take our son. You know you always  
20 those kids that need and so you have to look at their need and respond to that. So that's  
21 why he had to leave. But he told me he said last night and I didn't hear that because I am  
22 I come from the thunders. And so they said they came last night and that they we're very,  
23 very strong he woke up and heard them. And to me that says that's some kind of a sign  
24 you know. And what does that mean for us. What is that? Or maybe the thunders are  
25 coming and they're watching you know as to what we're doing today. So, I don't know if  
26 I was suppose to write this down you know I apologize if I was suppose to write.  
27 Because I didn't come to write I came to listen and I got my mouth going again. So,  
28 thank you very much.

29  
30 **10:33:39 YVONNE WALKER-KESICK:** Aanii Yvonne Keshick Tribal Member.  
31 When our department first merged to be one group I was disappointed and did not look  
32 forward to working with a bunch of kids. And then when I started working with them  
33 within weeks I realized that we can do this that we can work well together. That we could  
34 contribute each of us you know into different things that we could help. And everybody  
35 pitched in pretty much everything they had. You know the best to offer and our program  
36 took off like a shot. And we accomplished a lot of good things that year. We did a lot of  
37 presentations and went to the schools, did a lot of cultural programs for the kids. And we  
38 worked pretty good, really good actually as a group. We accomplished a lot. And it was  
39 a surprise to find out that we we're going to be split up. The language program I believe  
40 should be given its own department and I believe it should have a fluent speaker to be the  
41 program Director and then the staff to help do the work that the program needs. And it  
42 has been voice by language program that they would like to be separate. As for the rest of  
43 group I believe that most of us feel that we should be held together because everything  
44 that we do is based on Education. We all do, we all pitch in and we work to collaborate  
45 within ourselves. You know and if we accomplish a lot. We're willing you know  
46 different you know different Education people you know pitch in they all pitch in to help.

1 And do what they can to make the program work. So it's not just one small group that's  
2 just doing their own little jobs. Like Archives and Records staff come in and they help  
3 me when I need help. And I help them when they need help so; I believe we should be  
4 kept together. Micromanaging was my first complaint about; micromanaging is the  
5 interference in my eyes as a Tribal Council interfering into the internal affairs of  
6 department heads. This is the job of department Director to micromanage. To make sure  
7 their departments are working right. I believe Tribal Council is attempting to do the job  
8 of HR and Tribal Administrator and where are those people? Where are they to defend  
9 staff people who are being moved around like chess people in a game? Divide and  
10 conquer is a game that Tribal Council and Tribal Members have learned throughout  
11 history to get things done the way they want. And we need to stop playing that game.  
12 Since I started working the group the collaboration between us I think is really good. I  
13 think it's the main important thing and every way did very well kept together.  
14 Chiimegwech.

15  
16 **10:10:10 TERRY SPANISH:** I have come across a lot of interactions in my past  
17 previous to coming to Little Traverse Bay Odawa Indians there is a social work  
18 experience I have working with diverse community unities ways of thought n belief  
19 structures and I thought the primary issue here is, I find it a little confusing primarily  
20 because I am a fluent speaker here from Wiki. I'm teaching the language here. I have two  
21 classes, Anishinaabemowin I the Introduction to the Language and Anishinaabemowin II  
22 and I also teach over at the Harbor Springs high school which makes me a faculty  
23 member there and I am proud to be there I am also proud to be here to teach the language  
24 in a very efficient manner. I developed the curriculum for the Tribe. The Head Start  
25 Program I put together and I have increased the amount of people have come to I and II  
26 previous levels of -0-and my point is this, I have done all I can to community unity and  
27 the Anishinaabe language for this Tribal area called Dnindaanin that's the original name  
28 of this reserve which means my relative. This internal squabbling got to stop. There are  
29 children in a family that need attention more than others. And I see that happen all the  
30 time. Of course there will be a lot of differences of opinion between the heads of  
31 households and what the mother will say grandmas and grandpas the teachings of the  
32 grandmas and grandpas the main thing I'm getting at is there needs to be some form of  
33 discipline and the point that I'm seeing here is there is a form of discipline now which  
34 seems to indicate that the separation of each and every programs and service in this  
35 building is going to be highly proficient. Putting together programs and services with  
36 people who are highly proficient in those services is required. People who know what  
37 they are doing, know their jobs case management. Working with People have  
38 unnecessary things that they ought to be working on such as looking at their files, and see  
39 if there is something that needs to be done such as my coffee here, I needed a coffee this  
40 morning and if some family member needs a coffee, then the parents come along and say  
41 do you need a coffee? How old are you? What kind of things are we going to do for you?  
42 Can we manage you affairs? Are there micro or macro management is required? And I do  
43 understand the primary language of a lot of people here is the English. Mine is  
44 Anishinaabe language. English is my second and I also have a smattering of French, and  
45 Spanish It's not very easy to get into the language but I find it a bit more convenient that  
46 the point of convenient I was saying convention decision what we have here. I happen to

1 like my classes and I like the people I'm teaching in the building here and I do a fair  
2 amount of outreach daily and the high school that I teach in, quite a few teachers I know  
3 their interpersonal skills are excellent inter skills are feeding the others social skills  
4 already show I can community with people. As a matter of fact I'm doing it right now in  
5 saying that I'm happy to be here. I would also like to say to whatever is going to be  
6 convenient in holding onto what we have we have here is going to have an impact on  
7 community unity here and I am basing it on the values and belief structures of families.  
8 (*Anishinaabemowin spoken*) What I just mentioned was my travels have taken me  
9 everywhere the forest my parents have showed me my trail I managed to find my way out  
10 of the forest and into the forest and on my trail. I'm interested in learning what the trail  
11 leads to. This squabbling that is happening right not, got to stop. I'm not a parent. Not  
12 saying I'm better than anyone else. All I'm asking for is resolution. Resolving the  
13 problem. If it is a problem. I don't see it as such. I don't consider family members as  
14 problems or issues or as concerns. What they do show sometimes are emotions and  
15 they're entitled to their own personal emotions. I'm not responsible for their emotions  
16 because they have their own. Personal emotions. I can't do anything for them unless they  
17 ask me and that's the other thing too is that I have heard that there are a few other things  
18 wrong with the language department. Nothing wrong with me. Nothing wrong with my  
19 teaching of the Anishinaabe language to the population here. For any citizenry who wants  
20 to learn. I don't find problem to teach and I don't consider myself to be a problem.  
21 Maybe somebody sees that I am one I like to find out who that is and see if we can come  
22 to an understanding what exactly is the issue. Why the division. How come somebody  
23 thinks their better than me? My final point and the point being that maybe one program is  
24 better than the other, I don't think so. This is an Anishinaabe establishment. Keep is as  
25 such.

26  
27  
28 **10:48:35 TOM TEUTHORN:** I'm here today as Tribal Citizen not employee is a  
29 touchy subject. We've been through years saying English priority to survive and they  
30 made a wrong decision and today we're living with that. And by making those mistakes  
31 you know we have to, it's like plants when you're growing plants some take more  
32 attention. By separating it and creating Its own separation I think it will get the attention  
33 it did. Cause I know, I mean we can talk to any employee here in this building we're  
34 around it most of the time. We're exposed to it but there's more than us there's more than  
35 5,000 Tribal Citizens anybody here are people that come to this building that's not even a  
36 1/16<sup>th</sup> of what you see come into this building a part of this tribe and we have to know  
37 their opinions and their feelings on it and I know speaking for myself. The way it was  
38 before I've learned a lot. I've got long ways to go to learn and speaking only for myself.  
39 But it's so little and I'm not here to say who's right or wrong I'm here to support that  
40 separation because it needs the attention that it needs and we all need to put our attention  
41 to it. You know there is a big issue here in the building but that's got nothing to do with  
42 the language. That's internal stuff you know there is a lot of things that occur here in this  
43 building you know but that's not what this hearing is about. This hearing is about  
44 separating the two and we're not here to interview anybody for that job. We're just  
45 wanting to separate and it's you the Tribal Citizens vote for to make those decision and  
46 you know I ask put a little tobacco out and ask them for help. Let them guide you.

1 Chiimegwech.

2  
3 **10:53: 47 MARY LYNN** (*Introduction in Anishinaabe*) I'm and Elder Tribal member  
4 most of you don't know me I moved back here 3 years ago. I worked for the Saginaw  
5 Chippewa Tribe in the cultural program and I been attending class here in the immersion  
6 and I attended classes when I was living down in Mt Pleasant with Helen Roy and I got  
7 involved in immersion up here and I found that very stimulating and it brought a lot of  
8 the stuff that a back to me that I had forgotten because I had not been in the classes. I  
9 now can laugh when a joke is told in the stories I understand the words again and I think  
10 this program is so important to our people and it's important that the Elders attend it  
11 because the children see us and it's important to the grandmas and grandpas and the  
12 young people that are attending this class. They will watch and see us and O if it's  
13 important to Gijigowi Bipskaabiimi it must be imp that we learn this. And I think it  
14 should be separate from any other one. They all have to do with culture they all have to  
15 do with Education but this one group of language should be separate. Cause it's a living  
16 think. You know my mother spoke the language but she was shamed and she wouldn't  
17 encourage us to speak it. And the only time I ever heard her speak the language was when  
18 she was very mad or when we had a celebration and they would speak. As they had a  
19 drink or two and that is the wrong way you use the language and one thing that also  
20 upsets me is when I hear our Tribal Members that work for this Tribe and they are  
21 making an effort to come to class and their supervisors try to detour from coming to class  
22 to get an Education. And to learn the language and they set barriers in from of them this  
23 should not be. Our one goal is to Education our people I don't care if it is for the  
24 language or any other study that they are doing that they are going to further their  
25 Education to better them self-better serve families and their community unity. Every  
26 effort should be made and I don't like to hear this and I've heard this this year, last year  
27 and all the time. That should be looked into. That should not be. Miigwech.

28  
29 **10:56:56 REGINA BRUBAKER-CARVER:** I am here to speak, not to tell you what to  
30 do but because I started taking language classes both as the tm and as a t employment I  
31 work for the Health Department and in my time working with the community unity I see  
32 more and more that the health of our people is connected to our culture and the language  
33 is the most distinguish feature about ourselves and we can't preserve our cultural by  
34 events and activities. That language made us distinct for centuries and we cannot  
35 strengthen our people and have a healthy people without that connection to our past, all I  
36 ask is that you keep that in mind. What is going to best promote the wealth of our people.  
37 Thank you.

38  
39 **10:58:27 MICHELE LACOUNT:** I spoke on this before regarding the separation of all  
40 the departments and when we originally looked at it in our office and with Council and  
41 then end result was the current department Gijigowi Bibskabiimi Department. I wasn't in  
42 favor at first of blending the Archives and Records and Cultural Preservation because I  
43 thought we would lose somewhere in the transition of it all and... But what I'm hearing  
44 and what I'm seeing from various people, I'm... It's making me change my mind about  
45 that, the Education of our language is important and I appreciate it and I believe it needs  
46 to be promoted into the higher Education right from Head Start to Higher Education and I

1 would like to see it accredited I, we have the ability to do that here, accredit our self and I  
2 would like to see that. The department out of respect for current department I believe that  
3 they have grown to be professionals in what they do, because the majority have been  
4 raised in the culture and they are the first to fulfill the intent and responsibility and ability  
5 of that statute for that department. They are our cultural proficient individuals and I think  
6 that the (3) proposed statutes would jeopardize employment for individuals, because with  
7 major change like can also come major change in the personnel. I don't, I really don't  
8 want to see that. I think everybody in there; the majority of them have done a good job. I  
9 personally have had minimal complaints and I have been personally involved for my  
10 children with the department. If I ever have a question I ask and I have always gotten  
11 answers in a timely manner. I believe that in support of our Elder with regard to  
12 Education hours for classes, we support that in the Tribal Council office and I am hoping  
13 that the Executive office will support that. The Tribal Council supported I believe, this is  
14 a first; I can't remember the naming of the departments the Executive supported the  
15 naming of the departments. In the language I would hope that because the language is so  
16 important that we support Educational hours for people to attend classes so that  
17 particularity administrative front desk can greet and feel comfortable speaking in the  
18 language I think it's important for every department particular this Education  
19 department. Therefore I am in support for leaving it as it is and not changing anything. I  
20 think that anything that is amiss or the department feels is lacking they can go to the  
21 Executive and they can request regulations to be developed perhaps to work with the  
22 department and include them lawfully in order to assist this department in fulfilling their  
23 duty. The authorities and duties of the current department are already to enhance an  
24 understanding of tribal cult with in our community unity and the greater community  
25 unity, we see that they are in the paper all the time they have notices and flyers and all  
26 that kind of stuff so that is working. They collaborate with other Departments. Such as to  
27 infuse cultural and spirituality in their programs and activities this goes back to the  
28 language, we need to work together on that one. I know that they are always there if you  
29 need something and they do help tremendously. They provide services and programs  
30 which is what we're looking for as an Education department they administer Education  
31 based programs grants and projects and I was worried that we might lose if we separate it  
32 the grant ability to have Educational language classes if it's separated wrong in the law it  
33 could jeopardize our current standing for receiving grants. So I'm very concerned about  
34 that. And that it is to teach our people personal and Educational goals and awareness of  
35 the unique needs of our citizens and there is purpose for that. They also work to support  
36 youth projects securing grant funding for our youth and the needs of the youth. I would  
37 like to go back to seeing them be able to have kids camp and other types of projects  
38 working more closely with the youth services department and perhaps we need a  
39 regulation which is a classic example of something that times them a little bit closer.  
40 They're supposed to establish and interact resources and utilize the most current and  
41 feasible technologies I think they do that and doing a good job, we have people coming in  
42 and utilizing all that. I'd have to see that ruined. And then their collection and  
43 preservation and management of information of all the Odawa people. And in here it does  
44 indicated that they're supposed to create a seamless process for internal process of  
45 Educational material programs and classes and resources so, we are set up and their  
46 tasked to administer all BIA Educational programs which they do and to administer all

1 funds and grants regarding Anishinaabemowin, which they do. They are already used for  
2 college classes they develop and promote Anishinaabe resources. They have curriculum.  
3 They use training aide's videos and audio products so they are not lacking in that area  
4 anywhere. And they establish appropriate programs this is to appropriate programs which  
5 is head start and kindergarten which we're working on as of late and we are moving  
6 towards that area and to establish the 12<sup>th</sup> grade Education department, GED , AVT,  
7 higher Education cultural learning in all of that and any other applicable opportunities.  
8 For this reason I think we need to leave them the way they are so they can move ahead,  
9 move forward without having to take two steps back which we always seem to do before  
10 we get a clue on what's really right. And I think we need to be more proactive and look at  
11 a more expeditious process for funding grants to get that museum build and create a  
12 complex on this sight for Education purposes. If we're worried about blending and losing  
13 one component or the other then we need to create the atmosphere for it. We won't lose  
14 anything that way. We need to develop a complex on this sight for Education purposes I  
15 don't think down the hall a few offices is adequate enough for the intent of this law. This  
16 is a huge law. This is a law that puts us at the same market level as every individual  
17 Education institution in the state and in the fed government. And we are on a level where  
18 we should be representing and enjoying the fact that we can do this. And our current  
19 statute can do that. I think the separation like I said could create the possibility of Tribal  
20 Citizens losing their job and I am not just speaking for Tribal Citizens but all of those  
21 people that work in those departments... I don't think they should have to suffer because  
22 we are always trying to fix something that really isn't broken. I think I enjoy in the statute  
23 the...mandate\ that only personals that only person who process cultural proficiency  
24 Shall be eligible for hire because I appreciate that everybody as I said that works there  
25 currently, the majority we're raised in the culture. I was not raised whole heartedly I was  
26 taught a lot of it and reminded a lot of it. But when I have questions, I do go to the people  
27 of the community unity and ask them and I appreciate the Education department being  
28 the first ones to encompass all the needs of the history of our Tribe in that area.  
29 Appropriations, and it says in here, appropriations authorize the exec shall present annual  
30 budget necessary to implement this statute. I think that includes the... as I was speaking  
31 regarding a complex, I know It's costly but I think the Education needs to need looked at  
32 primarily and that our purchases, when the tribe does purchases, we should purchase it  
33 towards our cur rest goals needs and laws. And I do not support as a tribal Citizen the  
34 passage or enactment of any draft legislation regarding the Education department as  
35 referred to in English. I support it staying as is for the full intent and our sovereign right  
36 to do that.

37  
38 **11:09:53 AMANDA SWISS:** I just wanted to point out, Michele has briefly mentioned  
39 that we are working on an Educational center that if and when we get that Education  
40 center, language will be an integral part of that not only for our k-12 but preschool and I  
41 just think that having language as part of Gijigowi Bipskaabiimi depart would make that  
42 transition so much easier cause we will be needing a teacher in that school and if we will  
43 be working with a teacher that works in another depart I just think that that might  
44 complicate things and I think that's a really, one of the most important things about  
45 having our own school will be that we can infuse every single day culture and language.  
46

1 **11:10:56 TOM TEUTHORN;** I apologize I was pretty nervous when I come up here  
2 there was a lot of things on my mind. One of the things I felt is real important and I don't  
3 want to make it sound like I'm going in a different Director here but lately for the last  
4 several years, trying to walk the traditional road, one of the things Pine Shomin always  
5 expressed to me was what do you think. He never told us, this is the way it is. So I do a  
6 lot of thinking. I've been doing a lot of praying thinking about that two row wampum.  
7 And part of this is like one time Kevin here had asked me as we both go to the Council  
8 fire out at Roland's, he walked about running. Would it be ok to run for Council?  
9 Because we always had a perspective that there was these (2) rolls. This is there way and  
10 this is our way and we're to live side by side. That's the traditional way. And we debated  
11 whether those two rolls cross each other and they really didn't sit really well with me  
12 about that. And these are the things that I want to keep talking about at fires. But I felt  
13 that it was really important to talk about it here because most of you don't go to those for  
14 whatever reason. Those two rolls don't make it separate. We're not separate. You can be  
15 on Council still on that path. Still Anish. You're not crossing. This is the way we are  
16 today. This is the way our community unity's become. You're still in that path you're not  
17 putting your feet in there there's a lot of assimilation but we're still Nishnaabe. By  
18 separating these two departs. At least separate the language doesn't separate ...there's  
19 another issue in this building, that there is separation. That is one of the things we got  
20 when we got when we had this recognition. Cause I work here. Does anybody in the  
21 Chairman's office sit down, no offense, but do they sit down with me and have lunch as a  
22 custodial worker, does anybody from the Education department sit down and take with  
23 me and talk to me? You know there is a separation here that we have to work on it, that is  
24 a different issue, but by separating this does not separate us as a people. We're trying to  
25 take good steps forward to day and to make that decision I of full support you know and  
26 part of this is helping me grow an understanding that I had to make it clear. That just  
27 cause we are separating this, doesn't separate us as a people we're still departments in  
28 here. We're all together. And I say that for everybody not just the Council. Miigwech.

29  
30 **11:14:57 ERIC HEMINGWAY:** I'm going to speak a little bit about my experiences in  
31 Gijigowi Bipskibiima and I have the unique aspect of working before Gijigowi  
32 Bipskaabiimi was formed in Archives and Records. And I want to speak a little bit about  
33 previously in archives and records and before the merger in Gijigowi Bipskaabiimi.  
34 Under Archives and Records I was the research and repatriate assistant. First I want to  
35 say I'm sort of an anomaly because everyone knows I'm Indian but I don't have a card.  
36 So here's this issue of having a card and being employed and signing 2 years agreements  
37 and this cultural proficiency. So for 4-5 years while I was under Archives and Records  
38 there was never this question of cultural proficiency, being Indian, having a card, none of  
39 this was ever brought into question. So everything went as planned; and we we're very  
40 successful at our programs namely NAGPRA (Native American Graves Protection  
41 Repatriation Act). A federal law that enables Tribes and lineal descendants to retrieve  
42 human remains and ceremonial objects out of federal repositories and certain museums  
43 and from 2007 to 2010 we had the most successful NAGPRA program of any tribe in the  
44 United States. So we we're going along very well having a lot of classes, getting a lot of  
45 exposure and then out of the blue there was this talk of a merger to form Gijigowi  
46 Bipskaabiimi with Education with archives and language and at first I thought it was a

1 bad idea because if it's not broke you don't fix it. What was the reason behind this  
2 merger? No one really talked to the department about this merger. What are their job  
3 duties? What parts of the community unity will it affect? Not just with in the LTBB  
4 community unity but the greater community. So there is a lot of confusion a lot of  
5 apprehension and the merger happened and at first all of us we're apprehensive as  
6 Yvonne mentioned earlier, we didn't know why we we're being merged. And the reason  
7 we we're told was for cost saving measures. So that was kind of the cover excuse but  
8 there was other discussion with myself and other employees about that there was these  
9 other subliminal to remove people from other departments and it would be better if it was  
10 all inclusive. There was two diff stories about the merger with the breakup happen or the  
11 proposed break up happen now it's that same feeling that there's this, we hear about the  
12 and there was that same feeling that we hear about the language and I know that the  
13 language is very important and there is no question about it, and my emphasis would be  
14 meant to look to correct the issues with the language department instead of breaking the  
15 entire department up. Because the entire department as a whole functions very, very well.  
16 And it functions well because of the people involved on the Department, we have as great  
17 leader in Meredith Hendy she came into an extraordinarily difficult position when she  
18 was offered Education, but then all of a sudden you had this Gijigowi Bipskaabiimi thing  
19 come in her lap. But she accepted it and she ran with it. We have people like Amanda  
20 Swiss and Yvonne Walker Keshick and we have cultural services that weren't apart of  
21 the Education department but we are implementing it under Gijigowi Bipskaabiimi. We  
22 are seeing more kids in schools than ever before. We went down to GR last November to  
23 do sort of a welcoming to the community unity down there. We has a big feast and when  
24 to several diff schools in two days to do some very basic cultural outreach. We had a  
25 very, very warm reception down there. And we weren't doing this out of being rogue and  
26 because we wanted to but because it was mandated with in the Gijigowi Bipskaabiimi  
27 law that your do community unity outreach to go to the greater community unity, the  
28 satellite community unity of LTBB. And we did this and had a very, very good out turn. I  
29 think we had over 140 people at this dinner, so we're fulfilling the mandates of Gijigowi  
30 Bipskaabiimi and we are doing it very well. And I cannot speak a lot on the language  
31 because I'm not involved in language function on a day to day bases but I have that  
32 opportunity to go and ask Terry and I do time it time, what's this word, you know I'm  
33 doing some research and this guy's name keeps popping up and all I have to do is ask  
34 him and he is very, very forth right in answering me the best he can. So before there was  
35 that opportunity so to speak but it wasn't easy because if somebody said well It's not  
36 really in my duties to do this, but under Gijigowi Bipskaabiimi I'm mandated to work  
37 with you and it works very well. And with the Education component I do arch rec and  
38 repatriate and there was a bit flux about repatriation in the past year and there was some  
39 contention about myself and another individual about being the report and that's now  
40 resolved and Wes Andrews if the office rep for LTBB. And I have had many discussions  
41 with was in the mean time in the last month and we come to a working conclusion on and  
42 working agreement on how best to carry out the repatriation for LTBB. So I'm gonna be  
43 involved that lives 5 hours away and it's these individual personalities that are looking to  
44 have a greater impact than their immediate fortune. Cause Wes is saying it's unfortunate  
45 that this is happening but we can work to get to make results happen and his main  
46 concern and I really want to reiterate is the continuity of success we've had a lot of

1 success, we go into more schools and we're seeing more children, we are partnering with  
2 national parks across the united states in museum exhibit's. This never happen before so  
3 this puts us on par with sort of the upper echelon with of tribal programs access the  
4 county not many tribes have the ability to go into the National Park Service and talk to  
5 the Director ask them to loan them material from their park for an exhibit in Emmet  
6 county, we can do that because of the relationship and the success we've had in the past  
7 and with federal level we have state level we have a great working relationship with  
8 Emmet County govern. We have an exhibit up to at the Pellston airport and I encourage  
9 anybody when they are going home, if their going by Pellston to stop in and check it out.  
10 It tells about the Odawas and the French and Indian war. We are develop another exhibit  
11 with Emmet Co on civil war and an all Indian regiment out of company K and this is all  
12 possible because of the working relationships and the success that we have and if you  
13 disturb the mechanism for the success I think we're goanna start taking steps backwards  
14 we're not going to be able to perform these duties. And some people might not be into  
15 museum exhibits and what not and that's all fine but we're reaching the greater  
16 community unity in greater numbers than ever before. 40 k people go thru the Pellston  
17 Airport ever y year and inevitably they're gonna look at this exhibit and there're gonna  
18 tell their friends. So we're getting a lot of outreach so if you come in and split this up  
19 what happens, we're not going to do that as well. Maybe, maybe not. I don't think so.  
20 We've had a really good run last year better than I anticipated, very apprehensive about  
21 the merger cause I really knew a lot of the kind of the ins and out of the merger but it  
22 turned for the better. And another great example, cause I like to use examples because  
23 there is a lot of talk and rumors, I had someone come in my office a couple of weeks ago.  
24 O your Eric Hemenway I hear a lot of innuendoes and rumors about you. And I'm like  
25 well I'm glad you at least came and talked to me cause a lot of people don't have the  
26 courage to say who are you and what are you all abt. So this type of talk has really eroded  
27 the confidence and the moral in the department you have people worrying about their  
28 jobs and worrying about being here. And when you have people caring out their functions  
29 to the best of their ability and being successful and have this proposed legislative saying  
30 we're going to break u up now. What does that do? What does that do not for just this  
31 department but for the government over all? What do other departments see? They say O  
32 if we excel with our job then what happens? We're going to be busted up and merge with  
33 another department so maybe with this department so therefore maybe we shouldn't excel  
34 so much and be safe. Is that the department we want not just for the government but the  
35 Tribe over all? I don't think so. So this past year one of the other great projects we  
36 worked on is the exhibit at the Little Traverse History Museum we put this exhibit  
37 together telling the story of the Odawa and Emmet County during the 20<sup>th</sup> century in  
38 about (2) months it was an amazing feet. Myself, Meredith Henry, Margaret Gasco, and  
39 Yvonne Keshick all pulled together around the clock to make this happen. It wouldn't  
40 have been possible if we we're in separate Departments. I didn't have accessible to some  
41 of the documents Yvonne Keshick had and they didn't have accessibly to some of the  
42 resources I have but we pulled them together then created this exhibit and it went over  
43 really well. It was a very good collaboration with not just our department but with  
44 another historical entity with in Emmet County. Little Traverse History Museum. And to  
45 keep that continuity going to keep that success going you have to keep the department  
46 because people are started to recognize Gijigowi Bipskaabiimi as a department

1 functioning professionally, successfully and to be professional it goes on many levels.  
2 We respond to calls, we respond to requests not just with in the greater community unity,  
3 but when people come in and ask questions we are more than happy to accommodate  
4 them to the best of our ability. I had a young lady come in just the other day, she needed  
5 some books I'm not very versed in the library system, Margaret was out sick, but I found  
6 the books she was looking for and Yvonne came in and helped later, so when people do  
7 seek our services I feel over all It's been a positive experience and not just where there's  
8 so much attention focused on the negative and I not know what the negative is really  
9 because everything we do is so product and positive and our department has caught a lot  
10 of flak in the last year for reasons I cannot fathom or get a grasp of and we seemed to be  
11 targeted more so than other Departments. In carrying out our daily functions so instance  
12 we had a recovery issue of remains down town has and we had Tribal Members come  
13 down there berating us about doing our job that's mandated under Gijigowi Bipskaabiimi  
14 law saying the recovery of human remains. We we're fulfilling that. Somebody called my  
15 office because I'm recognizes as an individual who carries out these duties who carry out  
16 these duties in a professional manner. Said Eric we have a situation down to see how can  
17 you help us. And to get to this point where a construction crew is call the Tribe is a big  
18 turning point and for many, many decades construction crews wouldn't even call the  
19 Tribe if they found remains, they would just cover them up and push them aside. The job  
20 gotta go on. But now their starting to call and say hey maybe we shouldn't do that and we  
21 should contact the Tribe and there is some body that actually responds and handles it.  
22 Good personal skills. People skills easy to work with. Knows the laws and if you start  
23 breaking up the department, you know these other companies are going to start looking at  
24 this and say well there not functioning with in themselves so therefore we probably  
25 shouldn't even contact them. So there is a lot of different, there's a big ripple effect  
26 that's gonna happen if the department is broken up it's not just language it's not just  
27 Education but there's a lot of other aspects the Gijigowi Bibskibiima handles. Cemetery  
28 maintenance was brought up earlier that's something I do and take great pride in that and  
29 now I have help. Which is a big relief cause have you ever been to Oak Drive? It's all  
30 hills and a single drive. I have a single push mower and I love it but it's also nice to have  
31 somebody who's there cleaning up the tomb stones and cleaning up the moss which  
32 Amanda did for me. So we have you know this continuity and we have this intrinsic  
33 value to carry this out because it's the right thing to do. So you come in and your break it  
34 up who's gonna go out there and take care of these ancestors and we talk about you know  
35 traditional responsibility and I believe in the and there are other realms of this  
36 responsibility that we have to be accountability for. And I remember Dean Samuels a tm  
37 he used to do this for free on your own time. And I thought yea whatever Dean, but here I  
38 am doing this so it's part of our responsibility and also this packet that has come to you  
39 it's a lot of numbers prep by our admin Tammy Gasco she did a really wonderful job I  
40 believe of laying it out of what we have done before and after. And granted you have to  
41 take into account the Gijigowi Bibskibiima has only been in existence for (1) year. And  
42 we have done so much in (1) year. We have had (3) museum exhibits and we're going  
43 into more schools we're providing more services. These are the hard numbers this just  
44 isn't people who have an issue with a personality within the department. If you have an  
45 issue with somebody who is an employee with in the department that's always going to  
46 be there but you've got to think of your base of over 4,000 some odd Tribal Members

1 then you greater community unity and then your community unity outside of that are  
2 those individuals reaching those targets and I think I yes we are in Gijigowi Bibskibiima  
3 we are doing an outstanding job and I would personally like to know why this is being  
4 proposed that the break up occur. Is it cost savings measures, well if you break us up  
5 you're going to have to hire new department heads and what is that gonna cost you know  
6 to have an individual hire for each department. It's not gonna be cheap and then you're  
7 gonna have people in limbo about their jobs and creating stress with in your community  
8 unity and I can go about the stress It's created in my own personal life and I'm sure  
9 others can testify that they have gone thru stress as well. So there's a whole much bigger  
10 picture to this than language and I know language is imp and I sup it as much as anybody  
11 but gig is more than language it's a whole service based department and those services go  
12 to every facet of the community unity.  
13 Thank you very much.

14  
15 **11:43:43 ROSE TRUDEAU:** My name is Rose Trudeau I am from Manitolin Island  
16 and I'm an instructor for the LTBB Pane program. (Anishinaabemowin.....) I would like  
17 to offer this tobacco for all that is in here and we ask the creator to help us you know that  
18 we look upon one and another in a good way and a see the good in all the people that we  
19 meet I offer this tobacco for each and everyone of us we thank the creator for this day for  
20 allowing us to see the sun again we ask him to help us to have good decisions to have  
21 good minds and to be respectful towards one another and to listen with our hearts and our  
22 Minds. And also we thank him for the language the culture and Maadziwin, Maadziwin is  
23 life. We thank him for our life. And the language what we do for the language the natural  
24 approach we call it. Cuz that's the only way that I learned the language from minute I  
25 was born that's the only thing I heard was the language and I see the language in  
26 every...(Anishinaabemowin...) I thank you and I'm really honored to be here to offer  
27 this tobacco for everybody and I say Chii Megwech and I'm also speaking for my lady  
28 friend that's been helping me with the language. Megwech.

29  
30 **11:46:22 EMILY PROCTOR** Bhoozhoo, Emily Proctor Little Traverse Bay Bands  
31 Citizen and other roles here. And I appreciate your time and I'm back once again and I  
32 would just like to share my own personal story about working with our Departments.  
33 Prior to gg and after. I been working with our Education Department as a student for  
34 most of my life. I have gone and sought my higher Education for my bachelors masters  
35 and worked for the Tribe as a social worker and I have had nothing but positive  
36 experience working with our Education Department language, and Archives and Records,  
37 prior to this. Prior to the formation of Gijigowi Bibskibiima and I have also been  
38 involved in a little bit and heard a few things of why Gijigowi Bibskibiima was  
39 developed and at one point thought out to be employed as the Gijigowi Bibskibiima  
40 Director but forged the opportunity for various reasons and following that I had been  
41 working with arch rec also on a few projects with in my personal life and my profess life.  
42 And Gijigowi Bibskibiima has been always helpful and I've sought higher Education  
43 again in my life and they've always been helpful attentive to all quests all requests of  
44 anything I've had I've sought out questions of my own lineage and I've volunteered some  
45 time to help cook for events and I've seen nothing but positive results both personally  
46 and in the community unity too. I know that there are things that have need said negative

1 but my experience has been nothing but poss. I've seen many folks many, folks beyond  
2 our own Tribal community unity who've seen the operations of Gijigowi Bibskibiima and  
3 see the good things and the events they help sponsor. And it says a lot of who we are and  
4 the support we can give our workers, who maybe from our tribe who may be not native,  
5 whom ever who chooses to work with us. It's a good think it's a good sign, and I do work  
6 in many facets of the state nationally and I see the good things that are done. And a good  
7 example I can share about the good things that I've done that Director relates to the work  
8 that I've done professionally with Gijigowi Bibskibiima was the essence of Emmet Co  
9 and that was a (3) day work shop learning session for folks who wanted to attend to learn  
10 some of the historical context as a Tribe community unity and how that relates to Emmet  
11 Co. we served traditional food and we served , he hard diff presenters, regarding Emmet  
12 Co regarding the relationship between the Tribe and our county here and our language.  
13 We had James McClurken come in and talk, it was a fabulous event and many folk's  
14 national parks, museums, many folks attended this event. And I feel that Gijigowi  
15 Bibskibiima has made a strong impact in our community unity, may there be issues? Of  
16 course there might be issues there'll always be issues, when it comes to working with  
17 folks in different departments and the blending of diff personalities and the reason why it  
18 was developed, there may be issues on that. But this is what we have and I know that  
19 going through what I have my own again my organization and going thru reorganization  
20 figuring out where we are going, it's difficult on the family it's difficult on the workers.  
21 And when I have individuals coming up to me at Elder's lunches saying I hear Eric's  
22 losing his job, what do you feel about that? That says there's an issue to me as far as the  
23 community unification as why this is occurring and issues as far as who we as a  
24 community unity can support this great effort that has been decided for us and developed  
25 if there's any way we can rely on the services that we have. HR volunteers we have the  
26 Elders, we have many individuals who may be able to help and assist individuals who  
27 may not have that cult or knowledge thee s a lot of folks who may not in our community  
28 unity but that does meant that folks aren't willing to learn and granted some may need to  
29 ask maybe there afraid to ask. I mean not everybody is open and willing to seek this help  
30 because it is hard. So I had nothing. I've felt the support and community unity spirit here  
31 and I love our community unity immensely but I think we have a department that has a  
32 group of folks who do their jobs and do it well and as shared in previous statement the  
33 numbers are there, that's an issue and I think we have HR and have fab services that can  
34 make this work for our community unity. Miigwech for your time.

35  
36 **11:51:35 ANNETTE VANDECAR:** Annette VanDeCar, number 4074. I am a Tribal  
37 Member and I'm also currently employed by the Tribe. I'm speaking basically as a Tribal  
38 Citizen. I'm speaking basically as a Tribal Citizen I think someone has brought up that  
39 this is all about a personal squabble I think it's so much bigger than that. I think we're  
40 over simplifying what we're discussing and also I think another misconception is that  
41 people who support the separation want certain individuals or individuals to lose their  
42 job,. I for one am in support of separating the departments but I'm not here advocating  
43 anyone losing their job. That's not why I support this. I support this because merging  
44 these departments. Could have worked under the right circumstance but unfortunately the  
45 right circumstance did not exist. We cannot change why I support this I support this  
46 under right didn't exist can't change what happened in terms of how it was merged you

1 know but we can ensure that our language, culture and traditions as are preserved in the  
2 best way possible and that our Tribal Citizens get the best Educational opportunities  
3 possible and that our Tribal Citizens receive the best services possible. Our focus should  
4 be on doing what is in the best interest of the Tribe as a whole and I believe it is in the  
5 best interest of the tribe as a whole to have one department devoted to Education, one  
6 devoted to the language and one devoted to our culture and tradition with one Director  
7 leading each individual department. I think they're all vitally important and they each  
8 deserve their own department and their own Director whose main focus is that just that.  
9 Just that one focus I think it's asking a lot of just one person to be a Director and to lead  
10 in all those different facets. At the way it was said that Tribal Council had asked if it  
11 would cost more money to you know to unmerge there's and they said that it wouldn't so  
12 to me that's not an issue if It's not going to cost more money I think It's gonna to provide  
13 a better service to the Tribal Membership. I also say that we've tried this and obviously  
14 there's different opinions and different perspectives but I just don't feel like It's working  
15 and I don't thinks there's any same in saying ok we've tried this and It's not working for  
16 the majority of the people and that you know we can go back and make things right  
17 because ultimate we're her to serve everyone not just a select few people not just  
18 ourselves I think we're here for everyone. I also heard someone mention they felt council  
19 is trying to micro manage I don't see that happening, I don't think that Council should get  
20 in the day to day opts but in this instance I feel like the executive has failed to address the  
21 problems that have been well documented from the department and they haven't really  
22 heard the concerns of the people who have voiced them I don't feel they have been  
23 resolved. And I feel like if you separate these Departments. A lot of these issues would  
24 go away. And again I'm not advocate people to lose their jobs. And I don't want anyone  
25 to lose their job but I think these issues need to be resolved and the Executive is not  
26 resolving them so I feel like Council is trying to do what is in the best interest of  
27 everyone to resolve these issues.

28  
29 **11:51:58 BEVERLY Naganashe WEMIGWASE:** I have a lot to say, I am a former  
30 employee of the Gijigowi Bipskaabiimi. In my first week with my new Director that's  
31 when the law came out, the new law and she had asked what does that mean for me. I  
32 was told that would not cause me any problems and she also expressed to myself that I'm  
33 not proficient in the language or the culture, my family assimilated. That statement is  
34 offensive to me. I grew up in India town. I grew up with a lot of the leaders in the room  
35 here. I had to sit and be professional like I agreed to HR that I would when my daughter  
36 was terminated. She was taken out of the building and not more than an hour later I was  
37 asked if I could teach how to scorch the corn. That is our main staple of food and to not  
38 even to know how to go about that process and the law says you're your supposed to be  
39 culturally proficient again I had to sit and bite my tongue because my heart was broken  
40 watching this process happen. And I said it's beyond the season it's too late we have to  
41 wait until next year. We we're bought into this courtroom and we we're given our new  
42 job description. It was non-negotiable and we had a day to decide whether or not we  
43 we're going to accept the positions. I was able to keep the position. I was told it was  
44 either going to be front desk or I would continue to service as the Admin Assistant in  
45 Education One of the things they did before they made the decision we we're taken to HR  
46 we we're asked what do you love about the Department where do you see us going One

1 of the things I expressed was I loved having oversight of the library, when the librarian  
2 wasn't there that was part of my responsibility and the elders would come in e every  
3 Tuesday or Thursday. I sit now at the front desk. I don't see the elders going to the library  
4 anymore. One of the things was we're going to start shutting the door to the Education  
5 department. Anyone that knows, Elders and knows how to talk to them when they see a  
6 shut door that speaks volumes to them. I've seen a big change in that Department. Eric  
7 mentioned that he doesn't know where this is coming from. I'm here to say that as a  
8 traditional person, I see him walk past me every time he goes through, I see Emily go  
9 through, and never even acknowledge me. I am an elder here too. You want to know  
10 where that negativity is coming from. It's coming from that department itself. I think  
11 some people have spoken to that. Yes we do have problems here. In the first couple  
12 weeks after I was asked about the corn it started to be more like the month of the month  
13 club. We're going to take this book home we're gonna read it. That's how the knowledge  
14 was gained. I didn't see the blood memory there. Any of us that that in that department  
15 I'm here to say walk past me never acknowledge me where Itself-spoken to that yes we  
16 do have problems asked about the corn take this knowledge blood memory there. Any of  
17 us that are native have lived this life. It's here. It's here you don't have to read to learn, so  
18 one of things that I would ask I do believe that they should be separate I think that each  
19 one has an important function in the Tribe and it deserves to have a Director to oversee  
20 each Department. I don't see why we can't collaborate if it we're broken up that someone  
21 from the Education couldn't go to the Archives and Records to ask for help. I'm told it  
22 didn't save money the splitting up of the Departments. So the most imp thing to me in  
23 choosing the new Director, if you separate to make sure that they understand the people  
24 that they will be working for. And to me that is the most important thing so that you  
25 know how to talk to the elders when they come. And that's not something that's really  
26 easy to do and a lot of people make mistakes because these are our way that you gain  
27 their trust. And that is imp also,. In my 2<sup>nd</sup> week with my new Director my son came in to  
28 the Department he was going to meet this trainer and he asked if I could braid his hair. If  
29 anyone knows Niiwin, they know I've never cut it. believe don't have to read to learn I  
30 would ask should be separate function have a Director don't see why can't Education  
31 couldn't ask for help didn't save money the other thing most important choosing a new  
32 Director working for to me that is most important talk to elders not really easy make  
33 mistakes you gain their trust important also in second week going to meet his trainer  
34 know Niiwin since he was born and they know I've never cut it since he was born and he  
35 is going to be (18). So I said sit down hurry I'll do it quickly cause I had all of this stuff  
36 on my desk because my Director said she did not like the PO s in a binder she wanted  
37 them it in drop files. So I said sit down I'll braid it. It didn't take me 5-minunte to braid.  
38 My Director wrote me up for this and said staff was offended that I did that. And I said to  
39 me the staff that is offended is cultural? They need to know that this is part of who we  
40 are. I said my son has been teased all these years being called a girl. And now I'm being  
41 written up what is that going to tell him that I have to take him into our little cafeteria  
42 area in his own building to braid his hair. What is this tribe telling him his own people? I  
43 talked to the TA because there we're several; I want to say eight things I was written up  
44 for in two weeks on the job. One of them was because I had mail in my mail box. We  
45 have a right to answer the write ups I did that I gave it to my Director she said I'm fine  
46 with that the next process is to talk to the TA. So I notified him of that. He came down to

1 the office and we sat and I went through each item I was written up for and I gave him  
2 the answer to them and he said well I'll meet with you in two weeks he said do you want  
3 me to put this in your file I said hell no I want this taken out of my file. This is all stuff  
4 that could have been community communicated to me. This is not good Al I've never met  
5 with him yet. It's been a year and a half because I braided my son's hair. This is the kind  
6 of things the employees are not talking about a lot of them are afraid to speak up. I stay  
7 to...my husband has been ill for about a year and a half. I was put on an action plan.  
8 Anybody here, any employee here knows an action plan is your kiss of death. After the  
9 write up I was taken up to HR and this is your act plan and it's geared to load you up with  
10 so much stuff that you know you cannot do and that's how you're terminated. So I had  
11 the stress of knowing that I am the only insurance that my husband has, my employment  
12 so I was under a lot of pressure. I was under a lot of pressure so I started to call HR and  
13 said please I know this is the goal I'm asking for a departmental transfer. And I was  
14 finally granted that. And I thank Dexter for that. Because we even talked and he said  
15 she's really got it out for you and I said yes Dexter that if the truth. So I can have  
16 employees sitting here saying how wonderful everything is but there are (2) sides to ever  
17 coin and it was not wonderful and I saw a lot of underhanded things that we're going on  
18 in the Department. So anyways thank you for your time.

19  
20 **12:05:54 CARLA MCFALL:** I was hoping to avoid having to go into details about  
21 things and I'm still not going to but I do keep getting asked and keep getting questions of  
22 others being asked as too well we want to know why it hasn't been working. Why hasn't  
23 it worked? There are several reasons why I feel that this merge hasn't worked well.  
24 Specifically re the Anish language program services and I will speak a little bit about my  
25 personal issues are not the concern of the Tribal Council however sometimes the actions  
26 of the Tribal Council create such as when they created this merge and the executive is to  
27 carry it out there are implications of that, that do reach not personnel issues and political  
28 issues do get involved into what is happening in the exec Departments. When the merge  
29 took place what input they asked of me, I wasn't called up to HR I just got a form, a (1)  
30 page survey to complete that said how do you see yourself fitting into the Department  
31 what are your preferences, what are you good at, what you like, something like that. I did  
32 go up to HR on my own to try to have input I don't think I was heard. We we're notified  
33 on wed morning of a meeting to be held here in the court room of a meeting to be half  
34 Friday morning. We came out. All employees of the department had to be here. We were  
35 handed an envelope with a job offer in it and the job offer said, I believe it was wed  
36 morning the meeting and the job offer said that they need to know by Friday morning if  
37 you are going to adopt the job I if not that was your last day of work here. If so, then you  
38 begin your new job on Monday. My job for me personally was that they made me the  
39 Anish language assistant and they reduced my hours to (32) hours and I did sign the  
40 paper I wasn't comfortable I wasn't comfortable with the way the employees were treated  
41 thru the process and come to find out later that if their cutting hour hours to (32) it must  
42 be cause of the budget. Come to find out 3 of those employees got raises in those  
43 envelopes. (1) Employee got a promotion. And it just helped make it more apparent and  
44 clear to me that there we're politically involved and unfortunately I'm related to my  
45 mother so then I was ok with it I didn't have a choice but to accept it and since in the past  
46 (14) months I have gone thru similar situations as Beverly and have been written up but

1 unfortunately I've got my I's crossed, and my T's and watched my Ps & Qs. And that is  
2 what I've been working with. I have an inch thick of copies of e-mails and memos  
3 through this past (14) months I have a log a typed log of about 20 pages that I have  
4 documented of things happening in case I end up in court to sue the tribe. Or if I end up  
5 having to fight to keep my job. And so I've been handling that and managing that  
6 environment because it hasn't been severe it has been manageable for me my passion is  
7 for Anishinaabemowin and know that change is coming. There are several reasons I think  
8 that fir the exec was given the task to merge the department they rushed into it and it was  
9 not completely thought out and then once they decided they we're gonna do this then  
10 they just jumped right in and did it and things just went flying and people just went flying  
11 and this went there and this went there and there was very little consideration anything  
12 that had existed already. An in that first couple of weeks there we're a couple of  
13 employees that were fired quickly and I watched Winnay being harassed for the first  
14 couple of weeks until they pushed her right out the door. I think they we're hoping I  
15 wouldn't sign the paper and accept the job but I did and they have had to also deal with  
16 me caused I'm not much of a follower unless I have a good leadership and then I'm a  
17 great follower. In this case it hasn't been so. I think that the Gijigowi Bibskibiima  
18 Department covers too wide of a range of areas from arc to the rec to repatriate Education  
19 languages higher Education and training and that it may be difficult for any one person to  
20 be a Director of that. And I also I think that if you get somebody which is in this instance  
21 whose interest is in Education and their Education is in Education then It's possible that  
22 the other areas of this big Department will be over looked. Not given the proper attention  
23 is neglected and I feel the language program was being neglected and services have been  
24 diminished and the progress that we have been making has been halted and things have  
25 slid backwards. I think that it should be separate for that reason. You could get somebody  
26 in there that maybe their interest is going to be one or the other maybe they could cover it  
27 all but your still going to have to be concerned about things getting lost in that mix and id  
28 like to point out today that when Mel made his opening statement he said that the current  
29 Education Department and then again alter on, he said to take the existing Education  
30 Department, and there right there is telling you the Gijigowi Bipskabiimi , still to his day  
31 is still seen as the Education Department why don't we call it the language department id  
32 like that better. Though it is still seen as the Education Department though it is still seen  
33 as the Education Department and we've got swallowed up in that. When Michele  
34 LaCount she also said which is what we're looking for it as an Education Department and  
35 then later again she said I'm in support of the Education Department as it is. It's not an  
36 Education Department people it has not been an Education Department for (14) months.  
37 But in fact that is what it still is. It's an Education Department that other things have been  
38 put under. It's not a new Department It's still an Education Department that other things  
39 have been put under. It's not a new Department It's still an Education Department and  
40 yea It's still an overlap but Anishinaabemowin is all bout Education It's only (1) thing,  
41 It's classes that's the most evident and the most obvious that's what people see, but the  
42 Anishinaabe program and the services that we do are way beyond Education and way  
43 beyond the classroom. And I would like you know if you would like to talk to me I would  
44 like to explain the kind of work that we do that we've done and that we should be doing.  
45 All of our classes have always been open classes all of our classes have always been open  
46 since we; the Tribe started their language program. It's been very important that we don't

1 have classes that exclude people from attending them. And every couple of years we  
2 seem to be at council and people in the community who sup language seem to be coming  
3 in and voicing their opinion about something and about (4) years ago we we're in here  
4 because there was consideration for removing language learners from the Michelle  
5 Chingwa Education Assistance Act. So we had to come in here and talk about that and  
6 why we thought that learning language just as imp and learning anything else is some of  
7 our minds it's more important. And a couple years ago we we're her to dis language  
8 being part of a Department to be considered old and archival things. The language was  
9 with the Archives and Repatriation programs and it conveyed that that was something to  
10 be preserved. Whereas our prim goal and focus was revitalization and preserve is only a  
11 tack of the Anishinaabemowin services. Revitalization is what we are pushing for  
12 because that is where all the difference is going to come from. In the process of being  
13 under the Gijigowi Bipskaabiimi Department the.. one of our most successfully  
14 programs was the Anishinaabemowin immersion program, we we're and still are a  
15 satellite sight of bay mills community college, Anishinaabemowin pane and pane means  
16 It's always to speak your language. The first thing that happen there, well. And being in  
17 the Gijigowi Bipskaabiimi Department it seemed that I didn't have any sup or there was  
18 very little sup for the any of the existing program and that it was almost purposefully not  
19 attended to and disregarded. And one of those things we did besides the immersion  
20 programs was to be sure to be inclusive of community input and community involvement  
21 and that is where the success of the program is built from and that in Its self has been  
22 highly disregarding and pushed to the way side and not been continued and I believe that  
23 is the big down fall of why so many people regarding language because they no longer  
24 feel they are a part of that and that they have that interest and they have that value. So the  
25 Anishinaabemowin immersion program we offered two classes we offered an (8) credit  
26 weekend class It's (5) weekends per semester and that comes out to be (15) weekends per  
27 year we have also the 2<sup>nd</sup> class was a (6) credit mid-week class that was offered (2) days a  
28 week for (3) hours each day for a total of (6) hours a week. And that was a very strong  
29 program have always had at least (11-17) registered students and then we get guests and  
30 people popping in and coming in a visiting sometimes. The Director and current fluent  
31 speaking teacher we have discontinued that, offering that, and then with our immersion  
32 weekend program we have we have had some difficulty in the current Director following  
33 thru and making the arrangements for the each semester we need to have a moa with the  
34 college so there's some snags there and last summer we were not able to begin we had to  
35 totally cancel the first weekend immersion because the MOA was not signed. We have  
36 had difficulty reserving space at the community center. It's a small detail but it becomes  
37 an issuer that we just want to reserve the space for the immersion weekends. And so then  
38 we've had some language learners in the community go around the whole thing and  
39 reserve it as personal Tribal Members so our immersion can take place there. I've been  
40 directed that I am not to , no longer go and set up, I usually spend an hour and a half to  
41 two hours to setting up on Fridays for the weekend immersion if you know the  
42 community center all the table and chairs have to be pushed against the wall so each time  
43 we go on Friday we have to be there early to pull out the tables and chairs and set the  
44 room up in addition to making these big pots of coffee and we get the snacks out the  
45 students provide their own meals by doing pot luck and bringing in food or pitching in  
46 money. So that was ok I started doing that as a volunteer, but the current Director told me

1 that she thought it was Bay Mills responsibility to make the reservation for this space and  
2 it was Bay Mill's own responsibility to do their own set up. And if you've seen their  
3 teachers, it's not realistic. And so it's just in little ways like this that the previous existing  
4 language program has been picked at. And not to say that everything in the Gijigowi  
5 Bipskaabiimi is negative not to say anything about the other programs that's not my area,  
6 but I do know about the language and I know the history of the language program. I know  
7 what we have been through and I know what the goals and I very in touch in tune with  
8 what the community members who are interested and involved and have hope for  
9 Anishinaabemowin want. And there are a lot of other opinions and a lot of other ideas out  
10 there, but when there are spoken from somebody who's not interested and not involved  
11 then I don't feel that it carries as much weight. I think that if the programs are separate  
12 into (2) Departments referring to Kevin Gasco's proposed legislation then I think that it  
13 should be exactly what it's title was which is title Anishinaabe Language and Cultural  
14 Department. Right now as it is written it includes only the same (3) components of the  
15 previous Department that we strived to have changed and there was a lot of public  
16 community input at that time and a lot of discuss and that statue was passed on 2009 and  
17 that was the Gijigowi Anishinaabemowin Department state. And that was why that was  
18 the main reason we wanted to show how imp language was to have its own Department.  
19 And (2) we didn't want it to be lumped with arch and repatriation we didn't want it to  
20 have the appearance of being something old or antique that we are going to preserve it. If  
21 we are just gonna to just preserve language than we're just giving in and saying it's dying  
22 and there's no hope. But our goal is not preservation it's our responsibility but is not our  
23 goal our goal is revitalization. So if you want to make a Cultural and Language  
24 Department then put everything cultural in it. We have the cultural services which is a  
25 new program and I don't believe their only job is to do presentations in schools even  
26 though I see that so far that is the majority of what they are doing and what is the goal of  
27 that program It's new and where did it come from who developed, was there community  
28 input what is the Tribe's goal and what's our vision for it/ It's great that we have it but  
29 where is it going and where is it going to connect to and is it limited to doing presentation  
30 on dream catchers and history and clans so and then we have a cultural library that's a  
31 cultural library It's not an academic library it fits in the cultural the academic library is  
32 like what you're gonna find at the schools. Or what you're gonna find down town. But  
33 the library that the Tribe has right now is a cultural library you can go in there and learn  
34 about the Nishnabek and you can go in there and find language resources and history and  
35 it could be something built in to the cult Department we here there is a language learning  
36 lab or a resource center where they can sit down on a computer and start their genealogy.  
37 I'm sure there are computer programs where they can do those things. And if you are  
38 going to make a Department that's cult and language then please make it cult and  
39 language. And if Education is Education then that's the k-12 services and the higher  
40 education services. I appreciate you time today and I appreciate you listening. Chii  
41 Miigwech. I would just like to add that there are a lot of rumors about me and speculation  
42 and I would like to invite each and every one of you at any time to come and take to me.  
43 Because that is how I work best. I'd appreciate that I appreciate if you would do that. If  
44 there's anything that you have a concern and would like clarify I would like the  
45 opportunity to talk to you. Miigwech.

1 **12:25:51 BEA LAW:** There is something to sitting back and listening to what other  
2 people have to say and their ideas and their thoughts. I've taken part in the language  
3 classes and I have really grown and appreciated the classes. Unfortunately I've taken a  
4 little job and it's kind of put a damper on it this year. Anyways previously Council  
5 recognized the Import of preserving the language and the presence of our language is  
6 vital. Because it speaks to who we are and makes the distinct people of who we are and  
7 just a reminder our Constitution the problem we all need to be reminded of that. In the  
8 ways of our ancestors to perpetuation our way of life for future generation we the LTBB  
9 all in our own language the Waganakising Odawa a sovereign self-governing people who  
10 follow the Anishinaabe traditions, heritage, cultural values set forth with in the  
11 Constitution of our governance. Though the Council has a lot of pondering and studying  
12 and a lot of mind thought and heart thought to go in to this. I do want to say one thing,  
13 and I recognize it and we recognized it before and It's been more prevent this last few  
14 years, the skill ship of the leadership is lacking administratively. We've had a couple  
15 testimonies here to that. And so Education and experience is needed to administer all of  
16 these Departments. It takes a highly Education person experienced in doing this.  
17 Knowing the value of how to and what's needed in a certain department and how people  
18 work together. We know that is nothing better than a good leader with good skill sets that  
19 recognize how these things work. And it takes experience and knowledge and when  
20 somebody has to wait a year and a half from a meeting that there we're supposed to have  
21 had, how professional is that. You lead by example. Though that I don't get emotional I  
22 hope you will ponder this and make the right decision keeping in mind the language and  
23 how was It's come and for those who participate and I challenge the council, come to  
24 language class. Come to language class. Miigwech.

25  
26 **12:29:52 FRANK BERNARD:** I just want to congratulate the new board members It's  
27 good to see you here and I was really touched by things I've heard today . Very  
28 informational. I didn't realize all this stuff was going on, I kinda keep my head in a book  
29 all the time writing and that's what I'm gonna do here. Its right up what I think, but what  
30 I want to say is our people our people have lived on this island for 1900 year before  
31 Europe ever came to be and we lived in peace. We had over 20K (can't understand) and  
32 we lived in peace. Look at Europe's history nothing but blood and guts, nothing but  
33 killing each other, (can't understand) this is not our history. (*Can't hear*). Our history is  
34 one of peace our history is not one of war. a language is one of peace. And this is why it's  
35 important. Europe was shocked because our people lived in please; they could not believe  
36 have it. How do these people live in peace? The infiltrate our people and they learned  
37 what they thought was the ways of peace and they created what we have to day which  
38 they call peace and they call it freedom it's not freedom it's wage slavery. That's all I  
39 want to say. Our way is the way of peace not competition and strife but cooperation of  
40 peach and love.

41  
42 **12:30:07 ARLENE NAGANASHE:** I'm glad you told me the opportunity to wait for a  
43 while because other people maybe the same thing that I was going to say so that makes  
44 what I have to say a little shorter. I have a lot of feeling related to that and I think that  
45 again related to that if you believe it you know that environment that we have to work in,  
46 tries to keep us from being strong as a people and there I first wanted to say thank you to

1 those people who had the courage to get up and say in public your know what has  
2 probably proceeded this hearing about the situation that you are looking at right not and I  
3 really believe that you can't make an informational decision unless those people involved  
4 take the risk of getting up and saying this is how I see things from my perspective . You  
5 know it made my heart a sign to see that young man get up and sing you know I've  
6 known him since he was a child and whether I agree with him or not. It doesn't make any  
7 differences that he had that courage that he got up and spoke his mind in a good way  
8 which makes me feel good about where we are going and how we are going to do things.  
9 But what I want to talk to you about is (2) things, someone brought up my uncles name,  
10 pine Shomin and you know in his life journey he found a way to learn a lot of things and  
11 then teach people good things that he learned, and one of the things you know he said is  
12 is Arlene can you get the boys to come and drum we need to go and spirit the spirit rock.  
13 I made a mistake. We we're doing something as we approached that grandfather that  
14 we're not correct. He said "I made a mistake. My grandmother said the same thing to me  
15 and I've and heard from other people to that their elders have said to them "I make a  
16 mistake" so you know their role models to behavior to us to be able to say that. You  
17 know I thought things are gonna a work in this was but I made a mistake and to say that  
18 and acknowledge our imperfection and that the other thing I wanted to share with you is  
19 that when I went to week advice from my elders, I'm in my 70s now so those people have  
20 mostly walked on, and I would go and ask about something that I'm unsure about or  
21 concerned about or maybe what I was doing you know what was I supposed to be doing,  
22 was he doing it in the wrong way or was it somebody else's job or whatever. I would go  
23 and ask. And it used to drive me crazy when I would go and ask because they would not  
24 answer the question. They would ask me questions. They might reinforce something that  
25 I was thinking was a good think you know that was a good thought, what about, what  
26 about? And if you did this, When I got to grad school I understood then what they we're  
27 doing was taught me critical thinking skills for now and by the time I got to grad school,  
28 o gee I know what to do here I don't have to think too much to do this. My elders who a  
29 lot of them who did not grad from school taught me critical thinking that I needed in grad  
30 school. So I'm thinking that even when you know when you put out little rules, and there  
31 has to be rules, and we have to have a structure in which or we would be here til next  
32 weekend. But was thinking the old way was...would ask you a question. It didn't  
33 necessarily need thinking that a lot of people are here there gonna ask you a question, and  
34 you don't need to answer it but think about it in your decision making about. Then the  
35 last thing I had to think about was you know this is a native community unity and what  
36 does that mean? And I think when u have Departments too you say how was this  
37 Department be it Education enrollment you know the natural resources, how does this  
38 differ from a Department in the dominant society what makes us diff. a lot of the  
39 difference is that we take that extra step you know. Say ok these are our rules but I see  
40 you are having difficulty in here so I will help you. You know that's makes us, we look at  
41 those things and I've always thought I've always shared with young people come to there  
42 you know, if you want to be Indian at least my perception about being Indian and these a  
43 whole bunch of rules to live by. You know it's tough to be Indian. I said that to a young  
44 man in high school. Because his behavior was disrespectful but this is a good kid and I  
45 don't know if he meant to be disrespectful so I went trotting after him and I found him  
46 and I talked to him and I told him your behavior was disrespectful and I've always

1 thought of you as an Indian child I thought you we're really proud of that that's what  
2 your behavior that's what your behaviors indicated to me that at you we're proud of  
3 being a young Indian male. But if I was wrong then I apologize but if I wasn't wrong  
4 then I expect an apology from you. And he looked at me and you know and he says well I  
5 apologize he says I don't know what I did wrong and I think that is truthful from him. He  
6 did know how he had acted and that the behavior was perceived as disrespectful and but  
7 would he had known at the time that he needed to be seen as a respected individual that's  
8 what we need to do, honor each other and I think that's the first think from all of us that's  
9 what at least I got from my elders is respect I respect you but then I expect you to return  
10 the respect., that's what makes our circle strong. And one of things I did on the break  
11 besides hang on the break besides hang up my cards over there, on my own time hang up  
12 my cards, was to say what does that word mean, that people are saying here because I  
13 understand Gijigowi Bipskaabiimi which means coming back you know or following but  
14 I couldn't not understand that first word. And so I went and sought information and then  
15 so somebody pronounced it to me in a way I could understand. And it says it's like the  
16 day. It's following the sun during the day time. That is such a great concept you know  
17 whoever thought of it. That's a wonderful concept and I think we need to keep that in  
18 mind when you make you decision and I'm glad I not up there making the decision.

19  
20 **12:42:48 CHERYL KISHIGO:** I come to you as a LTBB Citizen but I am also a  
21 government employee. I wasn't going to speak today and I had a certain view point when  
22 I started hear this morning on what I thought, I didn't think in my opinion initially. I  
23 don't know if my opinion has changed. Initially I didn't think it was a good idea to break  
24 everything apart, similar to Michele's view because all the parts are there they just  
25 haven't been done correctly I guess I should say or according to how people have wanted  
26 it or how we see it. I think these people have really touched me and I saw what they went  
27 through and what Carla we had gone thru it was bad I was there I was present when all  
28 that happen o left the room because I didn't agree with what was going on and I knew it  
29 was going to be bad for our community what was happening. And I think that if you look  
30 at the budget in Itself, I'm a dollar person. They decreased the language budget and what  
31 I saw it was at least split in half of not more. So all of those things that the Language  
32 Department has done from our community has gone away. That money is gone you know  
33 they took and they put it in these other areas. I'm not saying all these people are bad  
34 cause they aren't. I think that they are good people that work there but they also now  
35 have the money. I know when Eric was talking about the graves. You know previously  
36 there wasn't money put there to do that. So it was hobbled together as a person in that  
37 Department to go take care of that. Well it's probably being taken better because they  
38 have more resources they have more monetary resources to be able to do those things.  
39 There good there not bad. It's a good thing and I did stand up for what was right and I did  
40 lose my job and I had to fight to get that back. And I'm lucky that I had the resources to  
41 do that. And if you listen to Beth, she didn't have their resources to do that she had to  
42 accept what was forced down her throat. And those things aren't good. So in my opinion  
43 It's like if you change this law, or change it to whatever you want it to do, It's only as  
44 good as it's executed. And the executive is tasked with that. So you can write whatever  
45 you want but they have to be on board. You have to work together. With the exec with  
46 the tch and his staff and make that work together. Because obviously all this crowd of

1 people are here because those god things that we're happening with our language are no  
2 longer happening now. I went to those classes. And I did not grow up around here. I came  
3 back and I learned those things because that is what I chose to do. And I think you know  
4 the things that happen you know even with in our Tribal government aren't happening  
5 anymore and it's not happening anymore because they have no money. Because they took  
6 Carla down to (32) hours. Our only Tribal Citizen that is in that Department. They took  
7 her down and cut her wages. It just makes me sick and I think that in my opinion there  
8 can be changes made but you have to talk to Dexter cause he executes those things you  
9 can take and split it off but unless you have his agreement you know since how they are  
10 going to administer and execute it. It's not gonna happen and you're gonna have the same  
11 group of people and everybody is still gonna be upset. And I think the language is very  
12 important. It's you know an essence who the people that we are and where we came  
13 from. Only we have this. Nobody else around here does. Thank you for listening.

14 .  
15 **12:42:47 FRANK BERNARD:** I'd like to apologize for my outburst. I apologize. When  
16 I was she only spoke Anishinaabe when she was angry. And when my wife and I started  
17 to study the language my mother's was so terrified that she thought the FBI would come  
18 and arrest us all and put us in prison. And she refused to talk it around me. Because she  
19 was in one of those boarding schools where they beat em for speaking the language my  
20 uncle he retained the language because when the boys went out to chop fire wood they all  
21 spoke Anishinaabe. But when they we're on the school they couldn't because they would  
22 be beat. As I start out telling this which I just learned recently and studied how long  
23 we've lived on this island, almost 2K years in peace. And I know and I know that this  
24 peace in each one of you it's in your DNA and work you will work this out hopefully we  
25 can live the peace that we have always lived. I hear say the history of man is to compete  
26 and fight with each other and that's not true that came from Europe. The Europeans  
27 history as you know a thousand years of carnage. Anyway I just want to apologize but  
28 my love for the language is really in me. Miigwech.

29  
30 **12:51:05 ALICE YELLOWBANK:** I wasn't gonna talk today cause I thought the last  
31 time that we had the work session and I think that I conveyed at that time my passion for  
32 our language and how much it means to me at least that's what I tried to do. And I still  
33 feel the same of course. One of my biggest desires to see our tribe do is to have our own  
34 immersion school starting with the youngsters. I have (3) grandsons in grade school. (2)  
35 are in kindergarten the other one is in 4<sup>th</sup> grade and you know what; they're learning  
36 English so good. Picking up all these words and they talk to me. It breaks my heart. I  
37 wish they we're talking in our language age. That's how they learned the English from  
38 the immersion it's all they know. And what they do know of Anishinaabemowin is what  
39 I've taught them and I teach them as much as I can when there with me. I think when  
40 Tribal Council merged those (3) Departments (2) years ago; it was after I got off Tribal  
41 Council. But when I was on Tribal Council and we separated the Language Department  
42 and I think you Council members who we're there at that time, and there's not but a few  
43 of you right now but that our language was so important that it deserved a Department by  
44 itself. Not merged with something else. I think you've heard a lot of the speakers today  
45 talk about how they feel about the language it's what makes up unique from other people  
46 but more that it's our culture. What I love to hear our speakers talk about is what this

1 word means something in English but that as not what I want to learn,. I want to learn  
2 what that road means in our language and it means so much more. So much more. And  
3 the cost savings when you all merged these Departments. Together it was supposed to be  
4 a cost savings and I guess from what I understand it was not a cost savings. It that statute  
5 the current statute you have in there that the Executive ...you more or less gave the  
6 executive the freedom to do what he or she wanted to do with that statute and that's  
7 exactly what happened. That's like my daughter said It's not her fault that I'm her mother  
8 but the people who we're in charge at that time know that politically I didn't support  
9 them. So that's how they got back at me by going through my daughter. And that's not  
10 unusual it happens all the time. And I sincerely believe that the Departments. Need to be  
11 separated again. Language needs to focus on the language age. And the Departments, all  
12 the Departments here in the Tribe there supposed to be working together. They're  
13 supposed to be collaborating together. I asked one Department, I said what happened to  
14 our summer youth camp. They used to have the day camp. o that's not our job that's  
15 Education. Education, O that's not our job that's the youth services. Well I though you  
16 guys are supposed to be collaborating. The employees here are telling us how they  
17 collaborate. Well the youth are very important. That summer day camp was really  
18 something good. The busier we keep our kids the better. And I was very disappointed that  
19 people had been discouraging our tribal citizens to take the language age. That's very  
20 hard to believe but how low can you get to do something like that. Another think about  
21 the elders when I walk down the street or go down the hallway here and a young person  
22 says smile at me or says aanii bhoozhoo I feel so good after that. It makes me so happy  
23 after that. They acknowledge me. But is true they there's one more thing I don't even  
24 acknowledge each other. They walk down the hall and they look away. I guess that's all.  
25 There's one more thing I want to touch one. A few months ago we had some kind of  
26 celebration and it was for, I might have the years wrong. 150 years or 200 years of  
27 English control the English the French beat up the French so the French had to leave so  
28 the English took over. So we're celebrating that/? Did you guys know that that we  
29 celebrate such a things what down we go back celebrating Columbus Day it we're going  
30 to celebrate that. You need to know what's going on and something like that should have  
31 been stopped. I was kind of embarrassed to see it in the newspaper. And as far as taking  
32 care of our ancestors, their remains it needs to be done in a proper way and it shouldn't  
33 be argued about. One our most sacred things and those ancestors those spirits are here  
34 listening to us. So I hope we make them happy. Miigwetch.

35  
36 **12:50:47 RENEE DILLARD:** On another subject understanding. Listening to the talk  
37 about collaboration and cultural activities to the Department I just need to go on record  
38 and explain that at risk of sounding like I'm all that and a bag of chips I have supplied  
39 cultural services as a consultant and an Education through artist and residences in Canada  
40 and Wisconsin, Michigan throughout the woodland area and people have sought me out  
41 because of my natural fiber skills our neighboring sister tribe over there, Burt Lake has  
42 gained my services to provide to show them things about cat tail mats and bone needle  
43 making and all of those kinds of things and some people prior to this current Director that  
44 is this Department came over to broaden their information and experienced it. Learn the  
45 way I learned by doing it and that was really encouraging. Maybe not everyone  
46 understands that I provide those services for free for my people. There's been a flyer up

1 for over 2 years that I teach baskets to our Citizens if they come out to the house. They  
2 gotta pound. You know I can't you know hand everything to them. You know. But that's  
3 how you learn. I can't go to Meijer's and buy these splints you gotta go to the bush and  
4 our lesson starts with sema in our hand and we go talk to those plants and the creator and  
5 that's how we learn about these things and Anishinaabemowin incorporated in all of  
6 those things. I'm getting to the point and the point it is you know thru consulting for  
7 museums and National Parks and Provincial Park Systems and the Grey Bruce the list  
8 goes for all of these things because of I was so deeply offended shortly after the current  
9 Director taking her seat. I was so deeply offended by an action that she had done, I felt  
10 inclined to clear the air and the only way that I know how to do that when I'm so  
11 offended by a cultural event a traditional, in the traditional sense. So I took sema to her  
12 and confronted her face to face and since that time I guess neither one of us seems like  
13 we're approachable. Because although these cult services are being developed with in the  
14 program and collaborating between that Departments what about the wealth of talent  
15 with in our community unity we have beautiful stories that are told at this time of year  
16 you know. People are keepers of those stories. Talents horrendous talents that on my  
17 behalf get paid big money to go and travel and stay in fancy hotels. I get to go and they  
18 treat me really, really well when my own tribe doesn't use those services. I could provide  
19 in services to that cultural Department for free but they have to do the work to get those  
20 things. I can't come in there and hand them splints and learn the was *jaagnosh* do that's  
21 not the way lessons begin that's not the way I was taught and that's not the way the  
22 creator, I'm responsible for that and this the way the creator, I have to teach it has to be  
23 that way. And so one time one of the cultural staff asked if they could buy my splint. You  
24 don't know how offensive and neither did she and so I forgave her. And I said not that's  
25 not how it works. You have to go find a tree. You have to wear some boots. Get ready.  
26 Here we go. Cause that's the way that is goes. And that's just *cocobanaganon*. That's just  
27 for baskets. The list goes on. There's bass wood fiber these bulrush matts, there's bone  
28 needles to be made. People kinda know me as the basket case. I made that myself. But I  
29 more than that. There's so much more information that I have but I can't go and force  
30 that on somebody I have to be approached and I have a feeling because of that  
31 confrontation with the ecurr Director that that's not gonna happen. And who loses in that?  
32 The staff will lose your children will lose their children. That information I am  
33 responsible to give that back to your people. And so you have to go to Burt Lake to get  
34 some of those services. Isn't that too bad, because right here we have that opportunity  
35 fort that to happen, that's how dysfunctional things have come about. That we're not,  
36 now that's just my testimony but you have to wonder how far that goes with in our Tribe  
37 with all the other talent. Because that would be a concern. A big concern. Nahow  
38 Miigwech.

39  
40 **01:05:41 ANNETTE VANDECAR:** I would just like to offer some insight cause I am  
41 an employee here so I did kinda know what's going on and how people interact and how  
42 collaboration is working. I can just say on my part in the last couple of newsletters there  
43 any submission from the Gijigowi Bibskibiima and that has nothing to do with me but I  
44 have had a couple of individual employee from that Department come up to me and say,  
45 you know I've submitted articles for the newsletter but my Director is telling me that  
46 we're making a boycott of the communications Department, the newsletter. And

1 therefore I feel bad, I'm submitting the info but my Director is not submitting that  
2 information to you and the only persons suffering there are the tribal citizens. That's just  
3 and individual letting their own person feelings their own personal agenda their own  
4 political believes get in the way of doing their job because their Director that at me  
5 personally as an individual it does not have anything to do with my Department or the  
6 newsletter or the info getting out to the tribal members. You've probably noticed there's  
7 been language still but hardly anything other than that. And I think that's pretty sad that  
8 not only leave but encourage her employee to boycott another Department boycott  
9 another newsletter. So I just felt like I had to say something. They may collaborate  
10 amongst themselves but they don't collaborate with either Departments and that's just my  
11 personal experience with it.

12  
13 **01:07:32 SARAH PROCTOR:** My name is Sarah Proctor and I hadn't planned on  
14 saying anything here but I was listening to everyone. And originally I thought that this  
15 meeting was to decide if you we're going to disband a group and put them under one.  
16 But what I've been hearing is we've had a lot of testimony of what happened to me,  
17 somebody didn't talk me. I don't like the idea of someone mentioning my daughter's  
18 name as not being friendly to anyone. She's friendly, she personable she's a very nice  
19 person as also Eric is. I don't think this meeting was brought up to air your Director linen  
20 so to speak or are you trying to get a job. That's what it sounds like to me. I think we  
21 ought to stick to the topic of whether you want to disband this and I think it sounds  
22 you're trying to get back at a certain people because you lost a job. When stop and think  
23 did you do that job the way you're supposed to? Or did you do it the way you wanted to  
24 do it. And language, language is very important, but you go out in the world you go and  
25 buy a bus ticket and you're gonna ask for it your native language? It's a wonderful  
26 language I didn't learn that much about it but, in talk about being friendly. When I first  
27 came here with my husband who is only and an eighth he walked in and your wonderful  
28 Elders said well what are you doing here? Now that was a wonderful thing to slap him in  
29 the face with. So I don't think language is that important in this Tribe? If you want to  
30 talk, it learn it, but you're not going to get a job out in the world this is the twenty first  
31 century and talking about Columbus if you want to think back on it. Columbus came over  
32 here and what did we do? We did what we could to keep him alive, give him a dinner and  
33 everything else. So we should be celebrating cause it was our own damn fault that we  
34 welcomed all those white people here. We didn't have to welcome them but we did. So  
35 now so we have to suffer. So don't bring all that stuff up. I'm part native but I'm also  
36 part white and I know in this world that you have to learn both you can't just go around  
37 saying I think we should have that language because it is wonderful. It is wonderful, it is  
38 our heritage and everything else but how far did you get speaking that out in the world.  
39 You gonna go out there and do all these things. You gonna go to the store and tell them  
40 how much money your going to use for this and that. You can't get along in this world  
41 just speaking your native language. Sure our traditions are great but do we want to  
42 advance in this world or do we want stay backwards like everybody in this world thinks  
43 we are. You people are all your doing is picking on one another talking about this and  
44 that. Eric did a good job he doesn't use a lot of money as far as I can tell traveling. You  
45 got a lot of grants going in here we have grants all the time for everything. Even the  
46 elders get grants for everything. So who's talking about money all the time? You think

1 this isn't going to cost you people if you disband this one little group and you're gonna  
2 put in a bunch of other people in ta, you're gonna need someone for language. Language  
3 is so important, yes but to whom? How many people are gonna use that languageto  
4 promote their children. How are they gonna go into the colleges? How are they gonna  
5 get good paying jobs? You can't this tribe can't support every child coming through to  
6 have a good livable job. You can't do that we're not big enough because we're not gonna  
7 go out in this world. You're trying to expand here. You're not going to go and what talk  
8 to somebody in Washington or the other the Tribes out West or Alaska. You think  
9 they're going to learn our language and learn from that and give us jobs and everything  
10 else, no. You gotta learn English also that's not a big boo boo for everybody my  
11 goodness you go out in the world say hello to somebody you're not gonna say bhoozhoo  
12 aanii and all that. They're not gonna know what you're talking about. You want to go  
13 out and get a job you gotta learn something else and I don't think this nitpicking you  
14 people are doing which someone didn't say hello to me, I walk in this building many  
15 times there isn't one soul that always says well hi Sarah how are you doing be they young  
16 or be they old. All they do is look at you. I've lived here long enough to know that. I  
17 don't take offense to it who cares? You don't want to say hello that's your prerogative.  
18 Nobody cares. But if you wanna be sorry about not getting a job, or not keeping your job,  
19 then you're being vindictive. Everybody out here it supposed to be unbiased. They're  
20 supposed to be, not supposed to take one certain side against the other. That's what you  
21 people are elected for. Your not suppose to have that and say well I don't like that person  
22 and I want her or him outta there. Because they just don't rub me the right way. I want  
23 them outta there cause I want to put somebody else in there. That's the wrong way to be.  
24 You're suppose to be up here as unbiased people trying to lead our Tribe into the twenty  
25 first century not putting us back into eighteenth century. My goodness, wake up people.  
26 You gotta do something better than this. Thank you for your time.

27  
28 **01:14:27 ROSE SMALLEY:** I'm just appalled at what I heard. She says she's native  
29 you have to respect...(Presider interjected.) What it comes down to I think is nobody is  
30 making this personal but it seems that the personal part is coming from the Gijigowi  
31 department. We are only interested in preserving the language, teaching cultures and  
32 traditions to our youth. Sure you're not going to use the Anishinaabe language in the  
33 outside world all the time. But, when I grew up my parents only spoke Indian when they  
34 didn't want us to know what was going on. So, I am not privy to talk the language. But I  
35 am proud that I am Native American Ottawa Indian and I do respect the Elders, the Tribal  
36 Council, the Executive and anyone else that belongs to this Tribe. Thank you that is all I  
37 have to say.

38  
39 **01:16:34 PATRICK NAGANASHE:** I was listening to everything that was going on  
40 this morning and I'd like to bring some of the... when I was growing up, I, my mom and  
41 dad talked the language also. Spoke the language. And when Victor Kishigo came to my  
42 dad and asked him to, if he would teach the language to the Native people in the area.  
43 His community went was he couldn't speak the language he couldn't teach his kids the  
44 languages o why did he feel that he could teach it to somebody else's kids. But when we  
45 was going up like Rose Ann said, our parents spoke the native language when they we're  
46 talking about somebody or didn't want us to know what was going on and I wanted to

1 know if they we're talking about me. So I learned the language. And one time we went  
2 up to... I'm one of the products of the Holy Childhood Indian School and when I was in  
3 school there was a girl that came from Beaver Island and her name was Rita Napont and  
4 she spoke the language, only the language. And when she came to the Holy Childhood  
5 school she was crying and so the nuns came to me and ask her, to speak to her in the  
6 native language so we could now communicate with her. I'd talk with her in the Native  
7 language and these are the same people who forbid us to speak our language. And as the  
8 years gone by I see Rita up at the casino. And when I was driving the bus I ask her I said  
9 this is when the language was coming back to the Tribe. And a so I was taking her home  
10 from the casino and I said Rita why don't you come to native class? And she said now  
11 and the last time when I was at school you told me not to speak the native language that  
12 we had to learn English. So she says you want me to go back speaking, speaking the  
13 native language? And that was one incident. Another incident, I went up to, took my  
14 sister, Margaret, Margaret Naganashe up to Wikki for a pow wow and she said she was  
15 impressed with the little kids running around which would probably be the speakers that  
16 we have here today and she told me says Pat listen to those kids they're speaking Indian.  
17 And I said what do you expect them to speak we're up here in Wikki. So that was my  
18 sister when we went on a trip up to Wikki to a pow wow. She was impressed that the kids  
19 we're speaking the native language and that we could understand. And another time I  
20 was, when language became important to me was I went to Chiefs of Ontario on the fresh  
21 water. And when they did their argument they did it in the native language. They we're  
22 talking to their leaders up there at Prime Minister or whatever they call those heads of  
23 office. When the native people came up there to speak they said it in their native  
24 language. Which if you didn't understand it you was in left field. And I could understand  
25 them I knew what they we're talking about. And to most of the people around here I'm a  
26 fluent speaker which I'm not. And with the Education the classes I'm attending I am now  
27 able to break the word down and find out the origin of it. And that's why there's a class.  
28 So I can and understand the native language and to break it down and find the origin of  
29 the word. Because one word describes a lot of things. And just one word could change  
30 the whole meaning of the word. And the pronunciation means a lot. And that's I'm  
31 grateful that your allowing Education to come back. And one of the speakers before me  
32 indicated that we we're of the two road wampum. And at the time that we was putting  
33 together the traditional eagle feather staff I was proud to implement those two road  
34 wampum being visible on that staff. And that how traditional and governmental people  
35 would sometime come together. We're at that cross right now. As I look around this  
36 room I see everybody's dodem on the walls. And at that, on those dodems behind it is  
37 that cross that we're at right now. I don't know when those pictures we're made but  
38 you're dodem holds your duties. Are represented. And that behind that your clan there is  
39 a cross and we're at that point right now where government and traditional people are  
40 working together. And with that I'm gonna let everybody sit down or go to lunch I guess.  
41 Alright, Miigwech.

42  
43 Testimony ended.